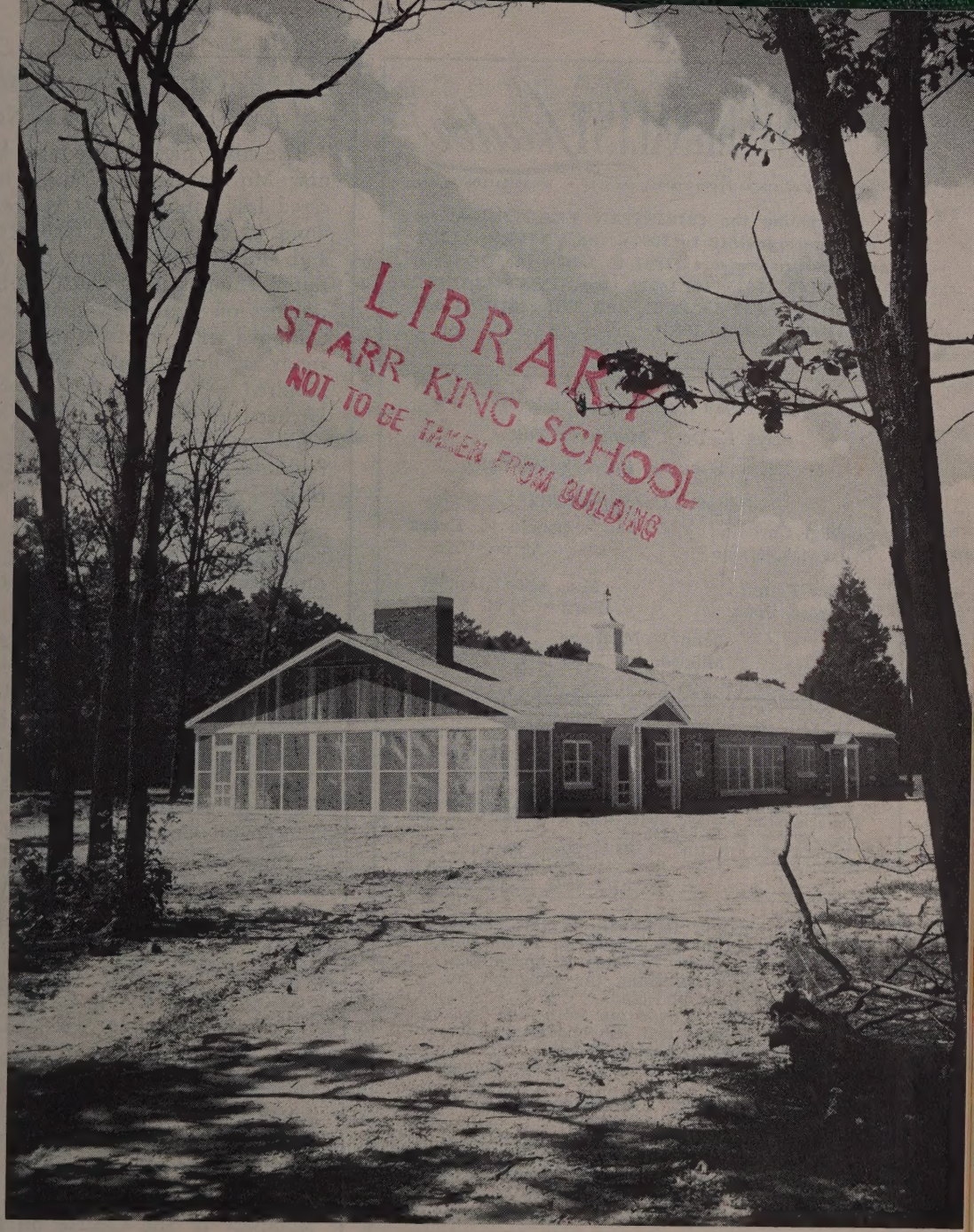
THE UNIVERSALIST Leader



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November, 1956
Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

November, 1956 — No. 11

The cover pictures the main building of the new Murray Grove House which was dedicated last August. This is the first of three units which will offer facilities for institutes and Universalists visiting this shrine of their faith. The building, which has broad, screened porches on two sides, contains a large lobby equipped with fireplace, rest rooms and cloak room, a dining room, which will seat one hundred and twenty-five persons, a modern kitchen and accommodations for the staff. In addition to the building on the cover, a guest building containing ten double rooms and three single rooms has been built.

Alfred S. Cole, in response to the editor's request, wrote the inspiring Thanksgiving meditation, **What Doth the Lord Require of of Me? — 1956.**

Carl J. Westman, field worker for the Ohio Universalist Convention, presents religion in height, depth, breadth, and value in his essay, **From Confusion to Clarity in Religion.**

The **Editor,** looking up the history of our Pasadena Church, to satisfy his own curiosity, found an inspiring story which he believes will interest all Universalists. This is summarized in **Changes in Pasadena Recall Seventy Years of Service to Church and Community.**

Donald B. F. Hoyt summarized for us the actions taken at the special meeting of the Board of Trustees of the U.C.A. In this connection, Alan F. Sawyer, President of the Church, has a message **To All Universalists.**

A study group of the Association of Universalist Women, led by the Rev. Francis C. Anderson at Ferry Beach, produced an interesting and stimulating summary of their thinking on the nature of basic Universalism.

We present in this number the text of this **Summary of the Course on Churchmanship. Criterius** comments on this significant statement in his **Plumb Line** column.

Harriet E. Druley, minister of the Universalist Church, Springfield, Ohio, gives us an interesting commentary on **"With All Thy Soul."**

What Does The Lord Require Of Me? — 1956

With what shall I come before Him this day,
And bow myself before my Creator?
Shall it be with thanks on my lips for wheat, corn and wine,
The abundance of the earth, shelter against the storm;
Gratitude that my people, above all others, are fed and clothed?

Shall I bow in gratitude for the miracle machines,
Power, harnessed lightning, wings in the sky,
Facts, figures, blueprints, the multiplication of things;
The riven atom with life and death in its searing flame;
Heaped up weapons to blight our good earth to a cindery waste?

Shall it be with boasts on my lips for my country's greatness;
The freedom which was bought by sacrifice and toil,
That all men might stand up equal before their Creator?
Shall I be thankful for this heritage of liberty and equality
Because, in the alchemy of nature, my skin happens to be white?

Yea, "He has shown you, O man, what is good and what is required
of you!"
What is good? The mountains, the seas and flowing rivers,
the fertile earth
And the incredible beauty of Autumn, the harvests on hills
and valleys;
The homes where love dwells, and the hunger for fellowship,
Which draws man to man on this adventure amid the stars.

What is required of me? That I stand up amid
The suffering, injustice and pain, the hunger and disease
Which still hold my brothers in chains of fear and despair
and in deep humility of spirit —

Speak the word "Brotherhood";
Sound the trumpet for peace;
Hammer out a new faith in man;
Pull up the ancient roots of hatred and ignorance;
Extend the hand of friendship to all men;
Raze the walls of class and clan,
And establish justice and righteousness.

Then, with all men, I can bow before the altars of the world
And offer my deep gratitude to the Creator of Life!

—Alfred S. Cole

From Confusion to Clarity in Religion

Carl J. Westman

The centuries testify to the power of religions and to the universality o religious feeling in human beings. Yet, one does not need to be extraordinaril critical to be aware that the strength of religions is diluted and clouded-ove by confusion.

MANY Universalists and Unitarians sense something of the confusion of religion when asked, "What do Universalists believe?" It is not easy to hammer out one's convictions and then express that faith lucidly. This confusion is compounded by the wide range of opinion that exists in free churches which claim the right to exist on the basis of purpose, rather than doctrine.

A lesser-known, but equally confusing ambiguity exists with other denominations. I remember quite clearly a conversation which illustrates this. After attempting to answer as best I could what I, as a Universalist, believed, I asked, "What do you believe?" My interrogator answered, "I am a Methodist." To the rejoinder, "What do Methodists believe?" he was no less vague and no less confused than are some Universalists by the same question.

There is a parallel confusion among denominations. The differences between the various Protestant groups are small enough so that there is a real movement toward unity. There is confusion enough, however, so that one can see little prospect of a united Protestant church. Even mergers between such similar denominations as Congregational and Evangelical and Reformed, not to speak of Universalist-Unitarian merger attempts, cause enough legal squabble and public fuss to warrant the feeling that "confusion" is a mild term indeed with which to label organized religion.

Not long ago, an adult study group in a Universalist church was learning as much as possible about other denominations and sects. On one occasion a member of the Church of Jesus Christ of the Latter Day Saints was the lecturer to the group. Later that evening the group leader received a call from a man who asked the privilege of appearing before the same group. This second person was a member of the "Re-Organized" Church of Jesus Christ of the Latter Day Saints. Following the lecture by this second visitor, the Universalists experienced a feeling of amazement, tinged with disgust. The member of the "re-organized" church was more bitter and vindictive toward the first Mormon group than he could have been toward groups which reject the teaching of all organized religions.

Harvard teacher, Gordon Allport, made an incisive comment in his book, *Becoming,* when he said, "Our censure should be reserved for those who would close all doors but one. The surest way to lose truth is to pretend that one already possesses it. For narrow systems, dogmatically held, tend to trivialize the mentality of the investigator and his student. . . . Dogmatism makes for scientific anemia." This surely applies to much of the self-righteous confusion which is tattooed on the sensitive skins of so many religious groups.

Burton Hillis, a writer for the magazine *Better Homes and Gardens,* wrote, after reading certain political reports from Washington, "I am reminded of my fine old Confederate ancestor who wrote a book called *An Unbiased History of the Civil War from the Southern Point of View!* Because, like the "Southern Ancestor," we all have a tendency to confuse our personal and group partialisms with universal verities there prevails the common error of assuming the infallibility of our religion. The Western Civilizations are "Peoples of the Book," — the Bible and the Koran. Most religious groups fail to place scripture in healthy perspective.

Did you see the little news item in the *New York Times* this summer?

"Negus Menelik, who reigned in Abyssinia from 1844 to 1913, died from an indigestion of books, according to La Voz de Espana of San Sebastian. Convinced of the curative power of printed texts, he was in the habit of swallowing one or two pages of the Holy Bible every time he felt unwell. The Book of Kings, whose Egyptian version was illustrated with

paintings, in which poisonous colors had been used, proved too much for his stomach and fatal to Menelik."

This is an extreme example of a common attitude among the fundamentalist Christians who seem to monopolize the Sunday airways and channels. If we are going to make any attempt to bring clearness out of the confusion of religion, we must grasp the fact that religion is not a document to be translated, or devoured literally, but an experience to be understood.

In Victor Hugo's masterpiece, *Les Miserables,* the author remarks,

"This book is a drama, the first character of which is the infinite. Man is the second. . . . Whenever we meet with the infinite in man, whether well or ill understood, we are seized with an involuntary feeling of respect. There are in the synagogue, the mosque, the hideous idea that we detest and in the pagoda and in the wigwam a sublime aspect that we adore. What a subject of meditation for the mind, and what a limitless source of reverie is this reflection of God upon the Human Wall . . . "

So, whenever we believe, we discover the eternal verities reflected in the lives of human beings, even in our own experience, it is but a reflection which may never be precisely translated, — nevertheless it can be understood, even though "through a glass darkly."

There are few illustrations of this more pertinent than the religious experience of Isaiah in the Old Testament and Jesus' temptation as written in the New Testament. The reality of personal religious experience to the Old Testament prophet and to Jesus is a much clearer clue toward an understanding of religion than debates over Hebrew syntax or Greek lexicons could ever be. In attempting to understand religion, we must look beyond the flat surface of things. Religion is multidimensional.

First, we should try to see religion in its vertical dimension. Religion, to be understood, must be looked at from the point of view of the column of time. That is, we must consider religion historically.

There is very little real agreement about the origins of religion. Man was religious thousands of years before he could write histories or compile scriptures. The early humans may have first been worshipers of spirit forces that seemed to be active in the universe. Most tribes went through phases of nature worship. The gods of sky and storm were appeased or adored. Totemism — identification of tribes with various animals — may have been a vital part of all primitive religions. Then the gods became, successively, tribal, national, and universal.

We cannot go back five centuries, let alone fifty or five hundred centuries, and apprehend religious experience as did the men and women of historic and prehistoric times. We can never share their feelings, exactly or completely. We cannot understand their words precisely, for word meanings and levels of communication between persons change with time also. In Christopher Fry's vibrant drama, *The Dark Is Light Enough,* Kassel, speaking of the Countess, says,

". . . there is no clear truth except the present
Which alters as we grasp it."

While admitting that we are forever limited in our complete comprehension of the past, we must nevertheless recognize that there are deep historical roots if we are to understand religion. The ram's horn, the *Agnus Dei* (lamb of God) have their obscure origins in totemism; the sun disk (the Christian halo) and the prayer for rain began with nature worship; and if we listen attentively enough to the raucous voice of the modern faith healer, we shall be able to hear in the background the unmistakable rattle of the ancient witch doctor.

The Second Dimension which will help us to see religion more clearly is the horizontal. As we look across the surface of the world, not one but many religions appear. In North America and Europe, one meets Christianity and Judaism, for the most part; in Africa, Islam, missionary Christianity, and religions we too easily dismiss as "primitive"; in Asia, Hinduism, Confucianism, Shinto, and many varieties of pre-industrial religions.

It may seem at first that awareness of religion's coat of many colors adds to the confusion. But, when one accepts the stubborn fact of this varicolored pattern of human worship systems and theologies, then this at least becomes clear: Probably, "Truth is One," as the author says, but the expression of truth is most diverse and will continue to be. This horizontal dimension offers a strong incentive to appreciation of the numerous ways human beings define and express religion.

Appreciation and tolerance do not require us to be silent when organized religion participates in offenses against human dignity. Religious tolerance should not compel us to concede that we believe the Roman Catholic Church has the right to smother differences of opinion in countries where the Latin Church is dominant. Nor can any American approve the practice of human slavery still perpetuated in some Islamic countries. Similarly, it is difficult for us to accept the Hindu point of view that it is as important to keep a cow alive as to save a child. Then too, Protestantism

in America (in the South openly, and in the North in a more subdued manner) has lagged behind the courts of law in recognizing that there is only one race, the human race. Indeed, real appreciation of Protestantism demands protest against this grievous sin.

This horizontal dimension is a key to the inner sanctum of religious understanding. As we see the "Church Across the Street," and the faiths across the world, the truths and errors of our own affiliation can be viewed in clearer perspective.

The Third Dimension of religion is depth, inwardness, religion as personal experience to be understood. All the famed mystics testify that religious experience is more shocking, more glorious than words can describe. Religious experience is ineffable. There are moments in our lives when spiritual realities burn us as with a flame; as the coal to the lips of Isaiah. Alfred North Whitehead once commented that religion is what a "man is in his solitariness."

How noble are we without the censorship and status expectations of social life? How exalted are many of our silent wishes and daydreams? Just what are our motives? The story of the temptation of Jesus deals in depth with the personal part of religion. Unless we wrestle with this inner life of ours, as Jacob with the angel, as Christian of Bunyan's *Pilgrim's Progress* with the perils of the journey, then clearness will not emerge from the confusion of religion.

This cannot be accomplished with bell, book, bread and candle alone. There's an old story about two Welsh miners who had lost their way in a dark maze of worked-out mine borings. They wandered long and then sat down. One miner said, "Let us sit perfectly quiet and see if we cannot feel which way the air is moving, because it always moves toward the shaft." They sat a long time. One of them felt a slight touch on his check. "I felt it." They got up and went in the direction the air was moving, reached the shaft and soon arose to light and safety.

Religion is like that, too. We must feel it — then find our way to the light.

The Fourth Dimension is not geometric, but moral. It is fulfillment of our religious professions and protestations in service. Unless the party-line (of whatever religion) finds fulfillment in a lifeline to humanity, then that religion is not only vain, it is of precious little usefulness.

Paul, a theologian, knew this too. Writing to his friends in Corinth, he said, "For God's reign does not show itself in talk but in power."

There is an anecdote passed on about Ralph Waldo Emerson. The Concord Sage and a young boy once tried to get a stubborn calf from the pasture into the barn. The boy tugged on a rope around the animal's neck; Emerson shoved with his shoulder against the calf's rump. Pulling and shoving moved the calf not at all.

On a neighboring porch a young maid servant watched the tugging and puffing. Then, giggling, she strolled over, dipped her finger in a pail of milk, stuck the finger in the calf's mouth, and with the greatest of ease led the happy bovine juvenile into the barn.

Emerson stared; strode into the house; wiped the sweat from his streaming face; sat down at his Journal and wrote, "I love people who can *do* things."

This does not involve great sacrifice for most of us. The Schweitzers, Damiens and Kagawas are rare. But our institutions of social progress are such we can be the persons supplying the goods and power to the persons who are on the front line of great human struggles. And, after all, there is not one of us who does not have the opportunity every day to be kind, to be thoughtful, to be loyal, to be understanding. There are great channels of service for us. Victor Hugo said, "There are many great deeds done in the small struggles of life."

Service is the expression of the great reality of religion. Jesus answered the lawyer's key question with the parable of the Good Samaritan.

Al Smith was one of the ablest political leaders of modern times. This is conceded even by opponents. There was a time Al was running for office against a candidate who was seeking re-election. Smith's opponent made up an intricate chart which purported to demonstrate that by economy and good judgment the administration had saved the State thirty-five million dollars. Smith's campaign managers devised a reply. With equally intricate accounting posted on imposing charts, they attempted to disprove with the manipulative magic of figures the administration's alleged good government. This rebuttal was then turned over to Smith for use in campaign speeches. Al Smith looked at the charts, then put them aside. He campaigned on three sentences:

"The administration claims to have saved you thirty-five million dollars."

"Where is it?"

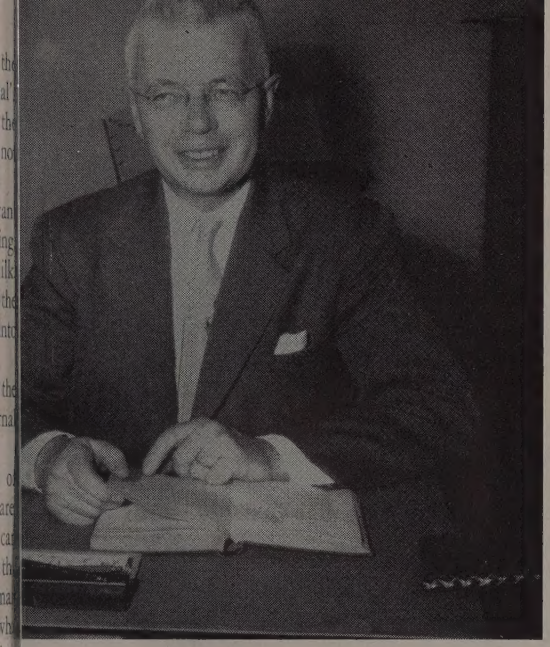
"What did he do with it?"

(And swept the election.)

That's the key to religious clearness — where is your religion? What do you do with it?

Recently, as reported by the *New York Post*, the

(Continued on page 255)



Dr. Harmon M. Gehr, Minister,
Throop Memorial Church

Changes in Pasadena Recall Seventy Years of Service to Church and Community

EARLY last summer, Dr. Charles Clare Blauvelt announced his resignation as minister of Throop Memorial Universalist Church, Pasadena, California. Dr. Blauvelt closed a successful pastorate of over seventeen years July first. His was the longest pastorate in the history of the church. Next to Dr. Blauvelt's time of service was the beloved Dr. Carl F. Henry, for fourteen years Pasadena minister. On September first, Dr. Harmon M. Gehr became minister of Throop Memorial Universalist Church.

The change of pastorate in Pasadena calls to mind inspiring incidents in the history of this strong Universalist church with a glorious tradition. Pasadena's Universalist tradition *is* glorious because it is a continuing living tradition of service to both individuals and community.

This history began quietly one day in March 1886 when a Universalist layman, as yet only partly settled in Pasadena, "drove over" from Los Angeles "to find out how many persons in the vicinity were in favor of Universalist meetings." He found only seven including himself. That, however, did not discourage Amos Throop. He was a one-man layman's association of major proportions. He hired a hall, found a parson, the Rev. Florence E. Kollock, and began his meetings. The Throop loyalty and enthusiasm overcame obstacles. In May 1886, a church was organized that boasted thirty full members. The following spring, the Rev. E. L. Conger was called as regular minister. Mr. Conger remained for seven years and during his pastorate, a church building was dedicated by the First Universalist Parish of Pasadena in April 1890.

As the years passed, the church grew in strength and usefulness in its city. Indeed, out of that church, springing from the enthusiasm and persistence of its layman founder, came also a college that grew to be the world-renowned California Institute of Technology. After Amos Throop had successfully started and seen well established his beloved Universalist church, he resigned his parish offices and without for a moment withdrawing his loyal support, turned his active attention to another need which he saw for his city, a college. He agitated for the project until his fellow churchmen and others rallied to its support. The college started with a gift of one hundred thousand dollars from Mr. Throop. Later Dr. and Mrs. Norman Bridge erected the Bridge Physics Laboratory at a cost of two hundred and fifty thousand dollars and Throop Hall in memory of their old friend Amos Throop. It is said that, in all, the Bridges gave three-quarters of a million to the institution.

In 1915, Pasadena Universalists were hosts to the Universalist General Convention. It was a great occasion and the entire city joined with local Universalists to welcome and entertain the delegates. Over a week end, several prominent Universalist ministers were invited to fill pulpits in other churches of the city. Among churches asking for a guest Universalist

preacher was one Negro church. This assignment was filled gladly by Carl F. Henry. Before the year 1915 ended, Carl F. Henry was minister of the Pasadena Universalist Church. This marked the beginning of a most fruitful and happy pastorate, which ended only with Dr. Henry's sudden death from a heart attack. In March 1923, the present beautiful building was dedicated as the Throop Memorial Universalist Church. In January, 1929, Dr. Henry's sudden death put a tragic period to a great Universalist ministry.

There followed two years of pastorate by Dr. Barlow G. Carpenter. The church, distressed by Dr. Carpenter's sudden resignation, nevertheless carried on. During this period of readjustment, the following notice appeared in the weekly church bulletin: "Whatever the announcement may be concerning the personality in our pulpit, let us remember that *this church goes right on.* It is a strong church made up of loyal men and women. Our motto is, 'The best is yet to be.' " The spirit of Amos Throop, loyal layman, certainly has lived on in Pasadena Universalists.

In January 1933, Pasadena called to its pastorate a young man named Robert Cummins. During the summer of 1933, the Rev. Kenneth Hutchinson, a son of the parish, then recently graduated from St. Lawrence, became assistant minister of the Church. In less than two years, sixty new members had been added. The Cummins ministry was both happy and successful and ended only when Throop Memorial, regretfully but graciously, released Dr. Cummins so that he might accept the call of the denomination to become General Superintendent.

Another native son, Charles Clare Blauvelt, who had grown up in the parish, was called to be minister in Pasadena, August 31, 1938. Dr. Blauvelt went to Pasadena from a successful pastorate in Rochester, New York. For nearly eighteen years, Dr. Blauvelt has been the respected and beloved leader of Pasadena Universalists. Under his ministry the church grew in strength and usefulness. Six years ago the Herbert and Martha Jenks Memorial Chapel was added. Equipment and space for religious education needed to accommodate a steadily growing church school were added. In 1951, the church acquired adjoining property on which stand two dwelling houses. One was taken over for classrooms. The other, for some years, housed a displaced person's family sponsored by the church. This second house has now been added to classroom space. Plans are under way for the erection of a religious education building. In 1948, the Rev. Kenneth Hutchinson, who several years before had been forced to resign because of ill health, returned to the church as Minister of Education, where he r mained for five years. Mr. Hutchinson was succeed by Mrs. Minot Tripp. The present director of religio education is Mrs. Miriam Gorton.

In keeping with its tradition of community servic Throop Memorial Universalist Church has given lea ership and support to Pacific Coast Universalism ge erally. Pasadena Universalist ministers have r peatedly given the helping hand to extension projec in the area. In recent years, the Pasadena Church ga generous financial support through its state conve tion to a joint effort of state and national churc organizations, which resulted in setting up the offi of California Extension Minister. California Unive salist Fellowships, now growing into active churche owe much to the help that came to them, directly indirectly, from the mother church in Pasadena.

All local Universalist churches draw strength fro their national body. Some local churches become u usual sources of strength to the entire fellowshi Such a parish is Pasadena. Throughout this fir seventy years of its life, Throop Memorial Church h returned rich dividends in lay leadership and additio to our ministerial body. Three Universalist ministe have come directly out of the Pasadena parish. Thes are Dr. Blauvelt and Mr. Hutchinson, already spoke of, and the Rev. Richard W. Knost, minister of th First Parish Universalist Church, Malden, Massachu setts. The Rev. Horton Colbert, a member of th faculty of Starr-King School for Ministry, and Dr. Parl Welch were both influenced, at least indirectly, t enter the Universalist ministry through the leadershi of the Pasadena Church and its ministers. If, by 196

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Throop Memorial Church

Special U.C.A. Board Meeting

Donald B. F. Hoyt

AT 9:00 a.m., Tuesday, August 28, a special meeting of the Board of Trustees was called to order with the following present: Alan F. Sawyer, chairman; the Rev. Ida Folsom, Arthur K. Litchfield, Wilson C. Piper, Levon Seron, the Rev. Melvin Van de Workeen, Dr. Max A. Kapp, Dr. Gustav Ulrich, Dr. Donald B. F. Hoyt, Esther A. Richardson, secretary. The first action was ratification of mail ballots. Since matters involving important considerations of policy were to be presented, the Board went into executive session, with Dr. Hoyt acting as clerk.

Mr. Seron, chairman of the Department of Business Administration, presented recommendations: 1. An increase in the salary of John Hansen, our financial consultant and director of the Unified Appeal; 2. that this Board arrange a management survey; 3. that this Board engage an interim General Superintendent as soon as possible.

While the first recommendation did not move smoothly towards adoption, it would save space to state briefly that the increase in Mr. Hansen's salary was voted by a majority, provided it does not affect the *core* budget. This was made a matter for Mr. Seron to arrange within the budget of his department. After discussion upon this subject, the board resumed open session. Then the second recommendation was taken up. The board interviewed Dr. Paul Gillen, representing Institutional Consulting Associates, a firm engaged in making management surveys of religious and educational institutions. He said that a management survey would take between two and three months, that it would cover: departmental system, internal organization, office management and procedure, accounting systems, trust and investment, affiliated organizations, regional organizations. Asked when he could begin, he said that his schedule was then open, that he could start right away. The board voted to engage Dr. Gillen's services at a maximum fee of $5000. Toward this expenditure, the state conventions have pledged $3,225.

Leaving the third recommendation, dealing with the office of General Superintendent, the board elected Mrs. Edna Wilson, of Wausau, Wisconsin, to the vacancy left by the resignation of the Rev. George Lapoint. Mrs. Wilson will serve in the field of Education till the next General Assembly. The board also voted to elect Mrs. Edna Wilson to the C.L.C. Committee on Education and as chairman of the Special Advisory Committee on Education of The Universalist Church of America.

At this point the treasurer, Howe Anderson, reported. Mr. Anderson has been serving without salary since the adoption of the core budget and will continue to give his services for the first six months of the present fiscal year. In addition to the presentation of his report, he made some recommendations, two of which were authorized: 1. That the bookkeeping of the L.R.Y. be done by the treasurer's office for the sum of $50 a month, such money to be used to pay the office employees for the extra work, at the discretion of the treasurer; 2. That all purchases of material or equipment for The Universalist Church of America be done through the secretary's office.

During the executive session, the trustees considered the matter of filling the office of General Superintendent. The Rev. Ida M. Folsom said that the Committee on Survey and Evaluation felt that the office should be promptly filled. But the question before the board was: should we fill the office before the completion of the management survey? While the members realized that no outside agency should choose the General Superintendent, they did recognize the advisability of consultation with Dr. Gillen as to qualifications for the position. In that case, should an interim person be appointed? Without formal action, it was the sentiment of the board that Dr. Gillen be given a list of prospects which he might interview as to their administrative qualifications.

Returning to open session, the board considered ratification of the agreement with the National Memorial Church which would grant a lease of the physical plant to the Washington people. Discussion centered upon a provision that The Universalist Church of America keep the parsonage available for the minister's use. The board voted agreement with the terms, except for the disputed passage, which was to be rewritten so that the obligation of The Universalist Church of America to make the apartment available to the minister is contingent upon payment of all assessments, and that the U.C.A. (to the extent it may

be able) will appropriate a maximum of $500 a year to cover repairs, redecorating, remodeling and special assessments.

The next vote granted the request of the Murray Grove Association for a $5000 loan at interest from their permanent funds upon terms and conditions acceptable to both parties.

Wilson C. Piper was recommended to the trustees of the New York State Convention for nomination as Trustee of the St. Lawrence Theological School, representing The Universalist Church of America.

To enable the Universalist Church in Detroit to proceed with building plans, the board voted to permit the president and secretary to sign a promissory note of not more than $70,000 to be secured by the property of the Detroit church, to be paid within five years in monthly installments, with interest at the rate of five per cent per annum.

The next regular meeting of the Board will be November 13, 14, and 15.

To All Universalists

YOUR Board of Trustees of The Universalist Church of America is anxious at this time for all Universalist people to know the urgency and seriousness of the *Special Gifts Campaign* which is going on at the present time.

All Universalists know the Board of Trustees reluctantly adopted a core budget for the fiscal year ending June 30, 1957, which drastically curtails our program. It is such a serious cut many of us dread to think of the effects on our denomination if the core budget, only, is maintained. It would mean serious curtailment of the Service Committee projects, Church Extension, Department of the Ministry, Council of Liberal Churches and many other vital affairs. At a special meeting held in April, 1956, dedicated Universalists, laymen and ministers came from faraway places, at their own expense, to discuss this problem. It was agreed that such a cut, represented by the core budget, was in reality a disaster.

It is of the utmost importance that we operate on a pay-as-you-go basis, because over the last dozen years, we have continually spent more than we received, and there must always come a time for reckoning. It was the opinion of the group meeting held in April that *additional money must be raised* outside of the core budget in order to carry on the same program which was operated during the fiscal year ending June 30, 1956. This requires, approximately, $75,000.00 to be raised by special gifts alone *over the next three years,* over and above the amounts that are being paid to Unified Appeal. Many individuals already have pledged $300.00 for the next three years and at the last unofficial reports we have probably eighteen to twenty thousand dollars pledged. The various State and Regional Conventions are being asked to form teams to get as many as possible to contribute under this Special Gifts Program, so that we can carry on the minimal budget or core budget plus the necessaries over and above this minimum. Can you imagine how curtailed our work would have to be if this Special Gifts Program did not succeed? Can we not get from three to five hundred people to pledge $100.00 a year for the next three years, or more, if they feel they are able? It seems quite certain that after the next three years Unified Appeal giving will be sufficient to carry on a more expanded program.

—ALAN F. SAWYER, *President*
Universalist Church of America

TOWERS TOWARD THE SUN

(The liberal) must make his own decisions in the light of what his best endeavor shows him is wise and he must bear the responsibility of his choices, not only in his own life but in the lives of his fellows. This does not destroy the possibility of reverence and worship. Rather it enhances and gives them depth. . . .

No longer does he fear, as did many of his fellows in the past, that if he seeks to see the face of the jealous and capricious deity he will be smitten dead; that if he eats of the trees of wisdom and of life, he will be thrust out in jealous rage from a beautiful garden and forced to the most awful of all perditions. Instead, he knows that if he builds his towers toward the sun, he will not be thwarted. Instead, every new unrest and dissatisfaction spurs to new discovery, to new confidence that if he seeks he will truly find; that if he knocks, many doors will be opened to him; and with it all that wholesome knowledge that puts confidence in the head and heart as well as iron into the blood that he must work for what he gets, that there is no possible way to get something for nothing; that he will reap what he sows; that if he sows not, neither will he reap.

—MORTON SCOTT ENSLIN

Persons And Events

Dana E. Klotzle, director of the Universalist Service Committee, speaking at the fifth annual Child Development Institute held at Jordan Neighborhood House, Suffolk, Virginia. Sitting left to right are Mrs. Rose Hurst, associate director, Jordan Home; Mrs. Margaret Calender, Secretary, Jordan P.T.A.; Mrs. Hazel Hurdle, Chairman, Institute Program Committee.

Gathered to celebrate a century of service of the White Memorial Universalist Church of Concord, New Hampshire are, left to right, Atlee F. Zellers, church moderator and toastmaster for banquet; the Rev. Thomas A. Sinclair, regional director, Unitarian Association; the Rev. Wallace G. Fiske, minister of the West Hartford, Connecticut, Church; Dr. Gustav H. Ulrich, minister of the White Memorial Universalist Church; Mayor Howe Anderson, chairman of the Church Prudential Committee; Alan F. Sawyer, president of The Universalist Church of America; the Rev. Philip R. Giles, director, Department of the Ministry and Church Extension; Dr. Emerson Hugh Lalone, editor of **The Universalist Leader.**

Our Problems Are Growing Pains

IN this number, there appear both a summary of the actions taken by the Board of Trustees of The Universalist Church of America at a special meeting August last, written by Dr. Donald B. F. Hoyt, a member of the Board, and a message from Alan F. Sawyer, president of the Church. We earnestly commend to our readers careful study of these documents. They relate to the present status and future of important work which we all do together. Mr. Sawyer has outlined the conditions necessary to the continuance of the work and its future expansion.

The management survey of the U.C.A. and its relations to allied auxiliary organizations is now in progress. The special gifts campaign is under way. This last is late in getting under way and so a speedy response is most urgent.

These organizational matters are, of course, of very great importance, but there are other matters of even greater importance. History does not wait on organizational refinements. The needs of men and women for religion of the healthy mind as well as the wholesome heart are immediate and pressing. This lays an overwhelming day to day imperative on every Universalist to contribute in every way possible to the spread of Universalism. Financial support is necessary, and we are confident that it will come. Financial support, though necessary, is not enough.

We need first, last and always personal enthusiasm of individual Universalists for the Universalist Church. This enthusiasm is a complex thing compounded of loyalty, integrity, intelligence, and family pride. It is pleasant to report that in our travels about the country we find a large measure of this enthusiasm in many, many churches. This spirit is reflected in a better prepared and more confident ministry that we had a generation ago. It is obvious in the larger number of active and effective laymen and women. It is producing fine results in better trained teachers and so, better staffed schools.

These facts add up to a dynamic situation out of which is developing more and more growing Universalist churches and church schools. We are, therefore, amazed and distressed by the pessimistic attitudes and dark prophecies which we hear and read occasionally about the future of Universalism. One man wrote us that he had been told that "the Universalist Church is falling apart." We wonder on what basis of fact and experience such a sweeping judgment was made. Certainly, this prophet of despair has not heard of the Universalist Churches in this land that have had to go on schedules of two church and two church school sessions each Sunday to serve their growing membership. Certainly, this wringer of hands must be overlooking the very numerous Universalist parishes which in the last five years have either built new plants or erected large additions to accommodate growing church school and parish needs. Apparently he has not heard of the several state conventions that are increasing their services to parishes. Overlooked, also, must be the fact that both the Crane Theological School at Tufts and the Theological School at St. Lawrence have substantially increased their funds and their faculties in recent years.

Those, who think that because there is financial stringency in the national church organization, the Universalist Church therefore is dying out, need to do a great deal more, *and more accurate*, thinking. The Universalist Church is most of all Universalist people and local Universalist churches, Universalist laymen and ministers. These we have in growing numbers and both individuals and organizations are growing in efficiency.

Problems we have and will continue to have as long as we are a living fellowship. Dead organizations have no problems. The progress of men toward the good life has never been down a broad thoroughfare called "Easy Street." Progress is up and over an interminable series of ragged hills where the traveler hews out a better road for those who will come after him.

A few well-meaning but confused folk there are among us who seem minded to postpone the solution of problems pending the clearer development of "Federal Union" or "Merger." Perish the very thought! Nothing could be more disastrous than such a policy. More or less Federal Union, Merger or no Merger, we solve our own problems *on our own*

nd in our own way; we grow by the strength of our wn loyal efforts and because the unique genius of our ospel is valid; this we do or we deserve to die.

Even in this period, when conservative orthodoxy s high style, and in spite of appalling weaknesses in rganization and methods, Universalist Churches ave grown! The meaning of this is "as clear as the ose on your face," as grandfather used to say.

Opportunity for growth is ours if we will seize it. Our problems are growing pains. So — forget the roaning. Let's get on with growing.

ONE HUNDRED MILLION CHURCH MEMBERS

OVER one hundred million Americans are now members of churches or synagogues according o the latest *Yearbook of American Churches.* These igures released last month by the National Council f Churches show that over fifty-eight million are rotestant, thirty-three million Catholic, and five and half million Jewish. Church membership last year utstripped population gains so that there are today wo and eight-tenths per cent more church members gainst one and eight-tenths more people than there vere a year ago.

Dr. Benson Y. Landis, editor of the *Yearbook,* is- ued a needed word of caution on the significance of hese growing figures. Said Dr. Landis: "There is o doubt that the latest information offers fresh sta- istical evidence of increased interest in religion in he United States, *but* figures alone cannot tell how leep this interest goes or whether the nation is actual- y undergoing a spiritual reawakening."

Indescribably great is the responsibility of the hurches whose membership now totals the resound- ng majority of sixty and nine-tenths per cent of the otal population of the country. To put it mildly, the ising incidence of crime, juvenile delinquency, and nsanity throws serious doubt on any interpretation of urrent church membership figures that suggests a piritual awakening. A more obvious interpretation vould be that fear is driving more and more people o religion. If so, this may be all bad or partly good. t will be the latter *if* the religion found in the church- s is something more than a "flee from the wrath to ome" affair.

If, in spite of theological niceties, the churches give nen and women, in their need, a religion that replaces ear and greed with courage and generosity, there ould be a great spiritual awakening in this land. If religion of the kind lived by St. Francis, Thomas Jefferson, Albert Schweitzer, and Mohandas K. Gandhi become the result of church membership, the churches will indeed save the soul of the nation and help build a world of brotherhood. Anything less will give us only a spiritual spree that would throw us back into the dark ages.

JACOB'S WELL*

HOW very much Christendom has drawn from this well of living waters fed for centuries by Jewish ethical vision and religious insight, is revealed sharply, though briefly, in Rabbi Cohon's new book. *Jacob's Well* presents Jewish sources and parallels to the Sermon on the Mount. Beginning with the beatitudes and running through the Lord's Prayer, the New Testament passages are printed parallel with their Jewish sources. This makes this little volume a useful tool for both students and laymen.

Rabbi Beryl D. Cohon is a skillful teacher and a very competent writer. In this work, he has not given himself much expression, but relied on very brief comment introducing the Jewish Old Testament writers and later commentators. One friend, remarking on the book, lamented the fact that, "There is so little Cohon in it." The best reply to this is that the good teacher knows when to put himself into the far background. The result in this case is a manualized form of presentation that will be used by many who would not consult a long scholarly volume.

**Jacob's Well,* by Beryl D. Cohon, 110 pp. Price $2.75, Bookman Associates, New York.

LOCAL CHURCH BULLETINS

AS we read the local church bulletins that come to our desk, we are most often impressed by the wide variety of services which our local churches render in their communities. Except for the bulletins, whose color and particular format identify the parishes, we very often have to hunt to find what church we are reading about. Bulletin after bulletin comes to our desk with the name of the church and the street number, but with no community identification. Prominently displayed on every bulletin should be the full name of the church and its complete address and the full name and address of the minister in equal prominence.

SUMMARY OF THE COURSE ON CHURCHMANSHIP A.U.W. WEEK AT FERRY BEACH

Francis C. Anderson — Leader

GATHERED under the ominous and evanescent label of "Churchmanship," the class was presented the hypothesis that churchmanship, as we have come to know it, denotes "parish practices," the art of proper organization and administration. In reality, our doing is predicated upon our being, and, in turn, our being upon our believing.

Thus, we devoted our week to a searching examination of belief, that conviction out of which a man or a church is, and acts. A study of our Universalist history revealed a persistent dichotomy of freedom and belief, as evidenced by our forefathers, nurtured in the freedom spirit of the Revolution, yet realizing that a church must have a basic belief. Thus arose the "Liberty Clause" double talk, which continues even to this day.

Since the Andover Convention in 1953, The Universalist Church of America has not had a common belief, not even one which the people *did not have to believe.* What have been the results of the growing diffusion of belief?

1. The "liberal method" has replaced a unique theology as the common factor of Universalism.
2. The emotional fervor of the Universalist faith has been dissipated.
3. The church, obviously, is no longer an adequate vehicle for the faith, since it cannot speak for its people.
4. The question, "What does a Universalist believe?" depends almost entirely upon which church is referred to.
5. A Universalist cannot necessarily expect to find his "kind" of Universalism in a new community.
6. Organizational and financial problems within the church are to be expected under such alarming trends.

What hope and what solutions were found?

1. Belief and *not method* is the only unique basis for our church. The "liberal method" does not distinguish the Universalist Church, or make it in any way different from the bulk of Protestantism, but a basic, stated belief would; for the *Universalist message is still unique.*
2. Worship, the central function of the church would once again become meaningful, with the restatement of our basic faith, and the emotional fire would be rekindled.
3. The church would become again a strong voice if it had a basic faith to proclaim and champion, and loyalty to the denomination would take its rightful position above loyalty to the local church.
4. No belief or creed can be proclaimed as infallible for all time, but one should exist at any given time; and such would not abridge the individual freedom of interpretation; for we recognize that even freedom must be, and in fact is, limited by some common belief.

The group moved swiftly to express the feeling that there in fact does exist a common Universalist belief, and that only our concern with the methods and views and techniques of "liberalism" have forced us into the position of declaring ourselves officially to be a church without a faith.

It was inevitable that the group should seek to verbalize a basic statement of faith for The Universalist Church of America, and the final four sessions were devoted to this difficult, but vital, task. It is hoped and expected that this statement will be widely distributed and discussed, and become at least the first step in a new unity which will rekindle our vision and enthusiasm.

The following was adopted by the delegates assembled at A.U.W. Week at Ferry Beach on August 10, 1956:

Affirmation of Faith

We believe:

That God is the one, eternal, all-powerful reality of the universe;

That Jesus is the exemplification of what each man shall become;

That the true nature of man moves him irresistibly to self-fulfillment.

(It is humbly acknowledged that only those present at the long, arduous and thoughtful deliberations which preceded and called forth the above affirmation have the advantage of filling in this report with implications, deeper understandings, and the many details which could not possibly be included here. And, of course, only they know the abiding spirit of enthusiasm, devotion and the sense of mission with which each deliberation was endowed, and without which the issues basic to the life of our church could never have been laid bare.)

LUMB LINE

Behold, I will set a plumbline in the midst of my people, Israel."

THE A.U.W. Church(wo)manship Institute at Ferry Beach this Summer, under the leadership of ancis Anderson (summarized in this number), did e entire Church a needed service. It may be thought as paraphrasing James. Show me your works with-t faith and I will show you a Church without foun-tion, a service committee suspended in mid-air, thout inspiration or financial support. Since the reedom clause" of the Washington declaration was ncated by our delegates in convention assembled, r fellowship has been without the responsibility of ing of any unique or unifying theological character. r doors have been open wide. Any and all may be own in the front door, eddied about within awhile, d blown out the back door with scarcely a resistance any quirk, fault or virtue in their theological make-. We are a kind of Grand Central Station wherein are entertained while they decide which way they sh to go. But, sooner or later, one must leave and somewhere. Two possible avenues for Universal-n appeared to the A.U.W. discussion group. Uni-rsalism can continue its miscellaneous theological ture and develop into a service organization, which ll have to look elsewhere for the religious faith to stain its good works. Or, Universalism can redis-ver its unique theological wellspring and regain its wer as a Church, which will first worship, and sec-d serve. The overwhelming decision was for a uni-ing theological character. It was as if we were all nding around the street corner, like Marty and his ends, saying, "Where do you want to go?", "I n't know, where do you want to go?", and sud-nly, realizing the fatal aimlessness of it all, we up d went. You may like to hang around street cor-rs, but the A.U.W. Ferry Beachers are going some-here. I, for one, hope the Universalist Churches of merica decide to go with them. They have devised declaration of faith that is inclusive enough to con-n all who worshipfully can move together; exclu-e enough to create a fellowship with character and rection. The language in which they have phrased e declaration may not be without flaws, but the lan-age is not the issue. If we intend to be a Church, d intend that deeply, we quickly can reach expres-ns of our faith that are genuine. If we do not like e A.U.W. offering, we still have the responsibility devising a statement that does unite us. Or would we rather just sit in the station and watch the trains come and go?

—CRITERIUS

CHURCH OF THE LARGER FELLOWSHIP

U.C.A.	A.U.M.	L.R.Y.
U.P.H.	U.M.A.	U.S.C.
A.U.W.	U.U.A.	C.L.F.
	C.L.C.	

Each of the above initials represents an organization or a service of the Universalist Church. When understood, they are short-cuts; if not understood, they are road-blocks. Even when understood, without support they become meaningless.

C.L.F. means CHURCH OF THE LARGER FELLOWSHIP. It is a service of the denomination to persons unable to attend a local Universalist church because of distance or physical condition, but who want to keep in touch.

It can serve only as the names and addresses of such persons are known. Won't you take time now to jot down the names and addresses of one or more persons known to you who might like to receive the monthly mailings? A postcard addressed to C.L.F., 16 Beacon St., Boston 8, Mass., will suffice. We'll do the rest.

—PHILIP R. GILES, *Director*

WESTMAN

(Continued from page 246)

Rev. D. W. Clark, a young Episcopalian minister in Mansfield, Texas, attempted to challenge a mob with the Christian gospel. When he spoke of the admonition of Jesus to "love thy neighbor," one of the mob, which was violently attempting to overthrow one American school for all American children, yelled, "This ain't a love-thy-neighbor crowd."

Religion is not only confusing, but also fits the ugliest names critics have called it when the fourth dimension of service is prostituted or forgotten. When religion does not serve all humanity, particularly the outcast and disinherited, all the perfumes of Araby will not bring back its sweetness, neither will financial strength and imposing membership lists give it power to reflect the divine spirit in the faces and in the actions of individuals and groups in the whole human family.

PASADENA *(Continued from page 248)*

when Throop Memorial Church celebrates its seventy-fifth anniversary, *four more candidates for the Universalist ministry were to be enrolled from the parish,* the total of *seven parish sons* given to the Universalist ministry would be a most appropriate and worthy tribute to the "seven" who came to a Universalist meeting in March, 1886. (What do you say, Pasadena? — *Editor.*)

Strong Universalist parishes develop strong and highly individual corporate personalities. The personality of the parish is most obviously reflected in the temperament and abilities of its ministers. Pasadena has almost always been led by men of catholic tastes and sympathies. Such was Dr. Carl F. Henry, respected and beloved not only by white, Protestant citizens of Pasadena, but also equally held in esteem by his Negro brethren. So, also, are Dr. Robert Cummins and Dr. Charles C. Blauvelt. It was, therefore, perfectly natural for Pasadena to turn to Dr. Harmon M. Gehr when the church needed a new minister.

Dr. Gehr was graduated from the College of Letters and Sciences of St. Lawrence University with the Degree of Bachelor of Science in 1930. In 1932, he was awarded the Degree of Bachelor of Divinity by the Theological School of St. Lawrence. He later did graduate work at Union Theological Seminary, University of Illinois and Ohio State University. He was ordained in Urbana, Illinois in 1932. In addition to Urbana, Dr. Gehr served Universalist churches in Columbus, Ohio, for four years, and Philadelphia, Pennsylvania, for sixteen years. During his pastorate at Philadelphia, the Church moved from a position of weakness to such strength that the last years of the Gehr ministry brought about the addition of a much needed education building to the church plant. Harmon Gehr, who majored in literature during his undergraduate days, is a skillful and imaginative writer. He has been the author of frequent articles in *The Universalist Leader,* the *Crozer Quarterly* and other periodicals of the church press. He was the author of our Lenten Manual in 1955. Before entering the Universalist ministry, Dr. Gehr was a brilliant violinist. In spite of the heavy demands of his professional life, he has maintained his competence in the field of music.

Dr. and Mrs. Gehr have four children, Eliot, Martin, Julia and Jennifer.

The Universalist Fellowship salutes the Pasadena Church, now completing seventy years of splendid service to city and state. From you whose motto is "the best is yet to be," we expect greater things in the years that are ahead. —E.H.L.

"WITH ALL THY SOUL"

Harriet E. Druley

THERE are those who are guided almost entirel by their emotions. From some of these, we re ceive inspiration for many agencies which are de signed to help ease the problems of living.

There are those whose spiritual natures are uppe most all the time. From some of these folk w receive inspiration which leads to the expression o our best selves.

There is, however, a unity in them, together the are expressions of unified personality which may b summarized in the phrase "With all thy soul."

Charles Clayton Morrison, the former editor o the Christian Century, once said, "Our Christia faith has to do with the wholeness of man. It is n marginal affair, no special interest alongside othe interests. God will concede no area of our time o our talent or our possessions or our vocation a lying outside of the domain of his sovereignty."

The meaning of this can be summarized by th following paraphrase of the Gettysburg address:

Many centuries ago there was on this earth a ma who came to show his people a new way of life. I was a way that was conceived in his great desire t bring new ideals to his world and dedicated to th promotion of a kingdom of God on earth. Now w are engaged in an attempt to make those ideals reality. We are still testing whether any peopl with such ideals in their minds and dedicated t such a promotion can long endure. We have endure much in the past. We shall be called upon to endur much in the future. Many have dedicated them selves to the cause of making those ideals endure We, too, can dedicate ourselves to the same pur pose. The world may pay little or no attention t what any one individual has been able to accomplish in the past. But it can not lose sight of the accumu lation of what the individuals, working together have been able to do. It is for us to follow in the paths which those who have gone before us hav marked out by the weary tread of their feet. It i for us to dedicate ourselves to the great task that i ahead of us; that from these who have gone befor us in the way of life we shall take an inspiration and a similar consecration; that we here highly resolve that their work shall not have been in vain; that this world of ours, a creation of God the Father shall develop a new sense of consecration to all enduring ideals; and that the kingdom of God shall so enter into the souls of the people that it shall become the strength of all peoples in the world.

Reactions Of Our Readers

LAYMEN'S CONCERN BOTH ENCOURAGING AND DISCOURAGING

To the Editor:

The September *Leader* came this morning and I found it particularly enjoyable and stimulating. The article by Frater Smid was especially good. It seems to me that he is getting at the root of Universalism for our age.

The editorial (which I presume is yours), "You All Teach Children What?," is a very moving description of the fruits of uncritical piety in a community, and should be read and re-read by all of us. It is the constant recurrence of such dramas, even in this day of "enlightenment" and "modernity," that has often made some of us wonder whether religion really is a force for good. Ultimately it is, but sometimes the genuine "fruit of the spirit" is hard to see.

Am very glad to see that Bob Rice is bringing us some Western Universalist history and I wait with some impatience for the next article.

It must be confessed that the report on the N.A.U.M. meeting was both encouraging and discouraging. The encouragement is that laymen are beginning to wrestle in earnest with the problems and nature of our faith. Mr. Beaumont is right when he says that it should not be left to the "priests." The discouraging fact is an apparent lack of critical background in handling certain ideas.

For example:

1. The "dictionary" and "acceptability" are not adequate criteria for the determination of a concept of God. Paul Tillich, one of the great theologians of our century (and he is certainly not a Humanist) defines God as "Being Itself." The brethren might do well to spend more time with a simplified form of Tillich and discover new insights than to muddle through with Webster, which is only a compendium of majority usage.

2. It is not clear that the group realized that the phrase "Kingdom of God," in whatever form the Hebrew prophets envisioned it, ultimately meant "The Perfect Day" — the day of justice and righteousness. The hope was thus phrased to distinguish it from the reign of human kings who had been a disappointment to the prophetic school *in toto*. As such, a statement about it should not be used as an argument about a "God who can have a kingdom." This is descent to the pedestrian.

3. What does the N.A.U.M. mean by the "supernatural" that it fears the Unitarians are forsaking. If they mean genuine spiritual values, they are mistaken. But if they mean what I am afraid they must mean — miracle, incantation, God as the "Big Man Upstairs," then they are right. In the latter case, all thinking Universalists should be unitarians with a small "u."

Well, so much for some comments on the September issue. All in all, a stimulating piece of publishing.

—Robert M. Bowman
Avon, Illinois

PROLONGING THE SUFFERING OF THE AGED

To the Editor:

In the last twenty years, I have been appalled at the needless suffering inflicted on old folk who were hopelessly ill, by these so-called miracles of medicine.

"Dying in peace" seems to be a privilege now possible only to those who drop in a heart attack. Obviously for young people or for those in the prime of life, these medical discoveries are worth-while. But for those who have lived their lives and are hopelessly ill, to subject them to the treatment I have seen a number of times might be classed a cruelty.

To me this modern horror of death suggests a pagan lack of faith. We all die. Why cannot one's last hours be made smooth and peaceful without this frantic rushing the aged off to a hospital where, with the present shortage of nurses, those who are poor or of moderate means are actually in great discomfort from just plain lack of care. I have seen a number of instances of this.

—Mrs. Lorenzo Dow Case
Proctorsville, Vermont

UNIVERSALIST LAYMEN AND THEOLOGY

To the Editor:

The article, "The N.A.U.M. Convention," by Hartford Beaumont, September 1956 issue of *The Leader*, is replete with philosophical *non-sequiturs* and theological naiveté.

Does this article represent the feeling of the group that gathered, or just the writer? Were there more laymen present than shown in the group photograph? If this sort of approach to definition of the limits to our freedom of thought deserves a place in your publication, surely you will invite others to make a statement on such foggy claims as an equation of Universalism with supernaturalism, not to speak of the rather puzzling socio-philosphical matter of what *were* Jesus' teachings and how shall Universalists apply them.

I, for one, am pleased that laymen are interested in Universalism. I hope, too, that like so many other thinking laymen, the group represented at Portland will now proceed to get beneath-the-surface slogans which produce considerable heat, but little illumination.

—Carl J. Westman
Bridgeport, Conn.

MR. FELTON'S MINISTRY IN BROOKLYN, PENNSYLVANIA

To the Editor:

Since the Spring of 1952, when the Rev. and Mrs. Edwin B. Cunningham moved to Towanda, the Brooklyn Church has had no settled pastor, but we have been fortunate to secure the services of Henry W. Felton of Montrose. He has filled the pulpit most satisfactorily beside teaching the adult class in the Church School. The attendance at both sessions has remained good.

Since Mr. Felton was granted the privilege of administering the sacraments, he has received three members into the church. He has baptized several babies and has presided at the Communion table.

Our church was host to the Pennsylvania Convention in October.

—Mrs. G. H. Terry
Brooklyn, Pennsylvania

Our Library Desk

SIN AND SCIENCE
By Holtan P. Odegard
The Antioch Press
245 pages
Price $3.00

Reinhold Niebuhr as Political Theologian is the revealing subtitle of this book which sets out to be a full-length analysis-in-depth of Niebuhr's philosophy. Odegard recognizes the stature and significance that Niebuhr has in contemporary American theology; but undaunted and undismayed, he ventures a close examination of the assumptions, thought-processes and prejudices which enter into the Niebuhr product. Since Niebuhr has shown great interest in politics and social reform, Odegard has a special interest in seeing the connection, if any, between political responsibility and the Niebuhrian interpretation of *sin*.

This is no superficial diatribe against the challenging and provocative spokesman of neo-orthodoxy. The author shows careful awareness of Niebuhr's literary output and has made an honest effort to present appreciatively the force and substance of Niebuhr's thought. The pages do not make easy reading. The reader must be willing to plough through heavy thinking and heavy language, but the result is rewarding.

Rooting neo-orthodoxy in the soil of the great wars and depressions, when deep distrust sprang up about human control over human concerns, the author characterizes it as "an aggressively reactionary movement looking back into tradition to Biblical myth for security in the present . . . a form of pessimistic escapism which prematurely gives up the task of inquiry . . ." But he sees it also as a revitalization of "the old, familiar Plan of Salvation." By re-emphasizing the concept of original sin, it seeks to launch a crusade against sin and evil. Niebuhr's work has particular significance because it charts the avenue for the re-entrance of "orthodox religion" into politics. Niebuhr's rejection of romanticism, idealism and moralistic perfectionism gives him the role of the social realist who keeps trying even while realizing the futility of achieving perfect justice . . . or more difficult still, perfect love. Odegard holds the opinion that Niebuhr is "essentially conservative," despite the wide renown accorded him as a radical. Noting Niebuhr's return to Augustine's profound concern with sin as an inherent, inevitable, dominating factor of human nature, the author asks if Niebuhr can support democracy on a basis of sin and irrationalism.

Odegard objects strenuously to the concept of sin as something given in human nature; he prefers to regard sin as a problem to be dealt with, rather than a force that is postulated and subscribed to on the basis of ancient thought-forms, Biblical and patristic. Challenging a good deal of Niebuhr's whole view of human nature as unscientific and outmoded, the author stresses a "transactional view" in which men are seen operating continuously in relation to environment and other men. He speaks of "man-and-culture as-a-whole." "Niebuhr's error, then, is that he takes what are nothing more than qualities . . . of the total moving human situation and hypostasizes them into sources of motion, self-actional and interactional agents. . . . Of course *hubris* (human pride), love of power, self-interest, egoism . . . are human traits. But they are not explained or clarified by being lumped together under a general heading (i.e. *hubris*). And they are lifted out of the realm of understanding by being set apart as an intractable force with a supernatural basis."

The author suggests that contemporary historical pessimism and despair have infected Niebuhr's thinking to the point of cutting the nerve of responsibility. If reason is impeached and sin pervades every effort and only grace avails, why try anything in the face of human problems? This is a needless despair, since we are not actually confronted by unalterable forces, but by cultural phenomena which can be transcended and modified by free, sensitive and creative men.

The step-by-step analysis and review of the political implications are too lengthy for rehearsal in a brief review, but the forthright challenge to Niebuhr's dogmatic assumptions has at least been sampled. "What wisdom dare direct men to hypnotize themselves with paradox while there still remains the living option of directing rational and moral effort toward the development of whatever promise humanity shows? The end is not yet."

—Max A. Kapi

UP HILL ALL THE WAY
By Miriam Allen de Ford
The Antioch Press
Price $4.00

Battles are credited to generals but won by privates. Maynard Shipley was one of the privates in that unceasing struggle to keep America humane, liberal, and truly democratic. Born in Baltimore after the Civil War, Shipley had a strenuous early life that would have crippled a less determined man. Neurotic, unsympathetic parents; a slack education; a term in reform school; years of mind-dulling jobs at long hours for little pay were his lot.

In spite of these handicaps he succeeded in educating himself. He made himself an authority on the death penalty and criminology. Interested in science, he popularized its discoveries in lectures and later as author of nearly three dozen of the *Little Blue Books*. For some fifteen years, he was active in the Socialist party and edited several of its regional papers. During the twenties he became increasingly concerned with the Fundamentalist war against evolution and organized the Science League of America, which took the lead in opposing the anti-Darwinists.

This book, by his third wife, gives an interesting and definitive account of the man and his work. At times confusing in chronology, it nevertheless holds the attention. Miss deFord speaks with commendable naturalness and frankness about Shipley's emotional life. We have read about the heroes and the battles they won in the cause of liberalism. It is refreshing to have a report from one of the actual battlefields, where we see how bloody the fighting was, where we stare at the wounds received.

—Carl Seaburg

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

Learning About Diabetes

Even very young girls at Clara arton Camp receive instruction in ow to control their diabetes. Here, e see a class of attentive pupils with the exception of the young miss who lies completely relaxed — and ignored by the group.

Tennis Star Visits Elliott P. Joslin Camp

Noted tennis player, Bill Talbert, pent an afternoon at the Joslin Camp his season. A diabetic since he was n years old, Talbert, who has been . S. Davis Cup Captain for three ears, played a thrilling exhibition atch and gave a talk to the campers. Ie recalled that he took up tennis to ke his mind off his diabetes and to burn off excess sugar. Tennis is an ideal sport for diabetics since they can play it over a long period if they exercise proper control of their disease.

Mr. Talbert answered questions asked by the excited boys, including stories of his own experiences playing matches in 34 countries.

THE TUFTS SCHOLARSHIP FUND FOR WOMEN

One of the greatest achievements sponsored by the Massachusetts Association of Universalist Women is the Tufts Scholarship Fund for Women. Many girls who would otherwise be unable to attend college have been and are still being helped to do so because of this Fund.

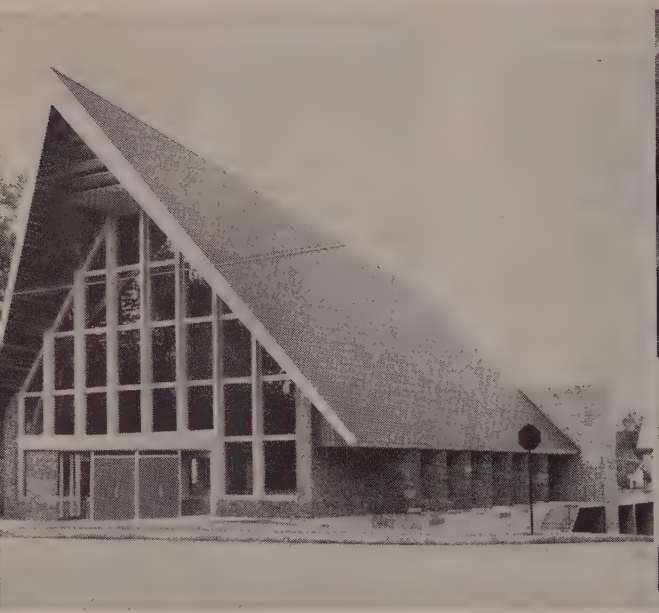
When Tufts College opened in 1852, under Universalist sponsorship, only men were admitted. However, it was not long before many people, including the president of Tufts, expressed the desire for a women's institution which would offer the same type of liberal education. President Capen suggested that a department for women could be opened at Tufts if $100,000 could be raised.

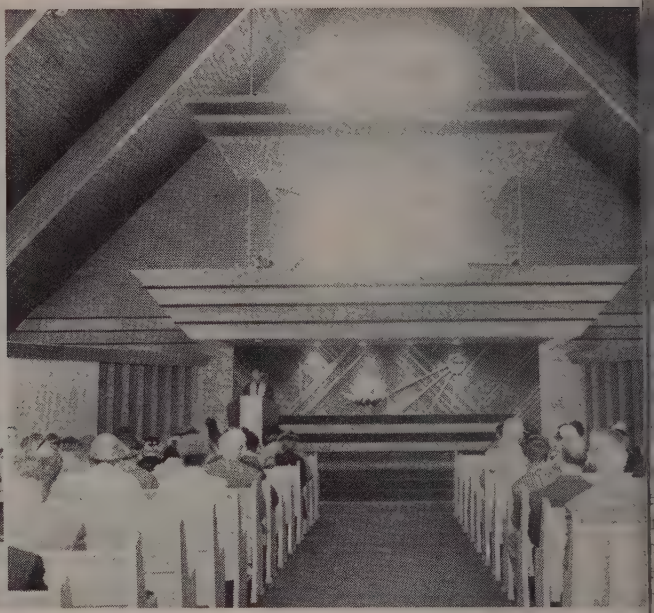
At a state convention in 1886, the Women's Universalist Missionary Society, now the M.A.U.W., at the suggestion of Mrs. Cornelia B. Skinner (grandmother of Cornelia Otis Skinner), voted to start such a fund. She herself made the initial gift with money received from the sale of her shawl and diamond ring. The Fund grew slowly, and, when in 1890, the Tufts College Board announced that a department for women would open without the extra $100,000, the Association decided to continue the Fund, again at the suggestion of President Capen, and to use its interest for a Loan Fund from which girls could borrow from $50.00 to $100.00 a year to help with their tuition. There have been many gifts to this Fund and at the last annual meeting of the Massachusetts Association of Universalist Women, the Fund had grown to $29,188.61.

In 1924, it was voted to give each girl $150 a year. The following rules were set up for the Fund. "The income of the Fund shall be used to aid girls in any department of the college. . . . The amount given each girl shall be $150 or less, according to the needs of the girl. . . . Preference is given to girls from Universalist families, though aid may be given to those of other connection. . . ." These rules

(Continued on page 261)

BROCKTON UNIVERSALIST-UNITARIAN CHURCH DEDICATION





The week of September 23-30 was Dedication Week for the Universalist-Unitarian Church in Brockton, Massachusetts.

The First Universalist Church served Brockton for one hundred and three years and the Unity Church (Unitarian), organized in 1881, for seventy-five years. In 1952, these two churches merged to form the Universalist-Unitarian Church of Brockton. On May 15, 1954, the parish voted "to build a completely new modern church plant under one roof on a new site." The site chosen was 325 West Elm Street in a fine residential section of the city, and ground was broken there on July 1, 1955, for a modern church building with a beautiful auditorium, ample classrooms for all ages and a large banquet room, comfortable and air-conditioned.

The Dedication Week Program began with the morning service on Sunday, September 23. The Dedication Sermon was preached by the Rev. Raymond C. Hopkins, minister of the church, and the keys of the church were turned over by the architects, Haldeman and Jacoby, and the contractor, T. F. Crowell and Sons. In the evening, the formal dedication was held. The Dedication Sermon was preached by Dr. Frederick May Eliot, President of the American Unitarian Association. This service was broadcast over Station WBET.

Tuesday, September 25, was Neighborhood Night Open House.

The dedication banquet was held Thursday, September 27. There were three hundred in attendance. The Rev. Raymond C. Hopkins introduced the head table guests, including Albert N. Nutter, President of the Church; Dr. Alfred L. Duncombe, Chairman of Dedication Ceremonies; the Rev. Raymond C. Hopkins, minister, Brockton Universalist - Unitarian Church; the Rev. and Mrs. Richard B. Gibbs, Director of the Department of Extension, American Unitarian Association; Mrs. Nelson A. Burgess, Executive Director, General Alliance, Unitarian and Other Liberal Christian Women; the Rev. Frank Edwin Smith, Executive Secretary and Regional Director, Southern New England Unitarian Council; Rev. Mason McGinness, Assistant to the President of the American Unitarian Association; Dr. Clinton Lee Scott, Superintendent, Universalist Churches in Massachusetts and Connecticut; the Rev. Melvin C. Van de Workeen, Administrative Assistant Massachusetts and Connecticut Universalist Conventions; the Rev. Philip R Giles, Director, Departments of Ministry and Church Extension, The Universalist Church of America; Hjalmer Peterson, Mayor of the City of Brockton; Alice M. Harrison, Director of Junior High Youth Group Activities, Council of Liberal Churches; Lawrence G. Brooks, Chairman, Board of Directors, the American Unitarian Association; H. Talbot Pearson, Executive Director, the Unitarian Laymen's League; Alan Sawyer, President, The Universalist Church of America; S. Tyson Haldeman and Eric Jacoby, architects; Rabbi Bruce Ehrmann, Temple Israel, Brockton; the Rev. Wilburn Miller, Minister, First Church, Cambridge; Esther A. Richardson, Secretary, The Universalist Church of America; Alice E. Dorr, Managing Editor, *Universalist Leader*.

The speaker of the evening was the Rev. Philip R. Giles, Director of the Departments of Extension and Ministry of The Universalist Church of America. Mr. Giles said in part: "All of us here this night rejoice in your accomplishment. It has added lustre to your city and to the two communions whom

ou represent. . . . Your work will be a hallenge to all who see it. . . .

"It has been said to you — you have id it to each other — 'This new au-icious building will symbolize our ith to all who see it.' My reply to is is best couched in the vernacular of y youth. 'Oh, yeah?' Can this build-g speak to the esthetically-ignorant or trained? . . . the lover of the tradi-onal? . . . the habitués of the dim ligious light? . . . the reluctant agon of the lecture hall? . . . the equenter of the Madison Square arden type of religious expression?

"It has been said to you — you have id it to each other — 'Children will *ant* to come to *this* church school.' ore than likely. But will children me whose parents want them to learn new nugget of repeatable truth each nday? . . . Whose parents suspect a ligion that speaks of *growing* truth, trusting human kind? of applying e test of human reason to every pre-pt, of helping youngsters discover for emselves the way of life?

"Forgive me if I have been harsh. I ek only to remind you that this build-g is a *tool* — nothing more nor less a sharp-edged, smooth-honed tool at will be as effective as the skill of e hands that use it, and no more so. deed, this building is a *power*-tool. s very functionalism, beauty, and in-siveness make the more imperative its illful use.

"It shall draw new members only as ery one of you becomes the advance ent of this growing church — as you press in your lives the tenets of our ith. You — not this building — are e show window of our religion.

"This building does symbolize our ith to you and me. It is open, free, namic, functional. But it will not y this to outsiders, except as it be-mes evident in what you do — here your daily lives — and in the things r which this church and this congre-tion come to stand in this commu-ty.

"It will serve growing children as *u* bring them here, as you crack the otective shell of custom on their par-ts, as you place child growth above e value of the beauty of this place, as u place the privilege of leading their arch above the value of your own ivacy.

"Be warned then of a lethargic re-nce upon the winsomeness of this edifice. Be warned also of one other sin.

"You have built here a tool that will outlast your own brief generation. It has been at once an act of sacrifice and of optimism. But it will have been in vain if yours becomes a proprietary sense, the sin of pride in ownership, whose end result is an unwillingness to welcome and share with the stranger, the outlander, the alien. This is the first sign of ecclesiastical rigor mortis. Death will surely follow, however long delayed its final act.

"But enough of this doom and gloom. Let me now utter for this building a challenge.

"Abraham Lincoln, on the battlefield at Gettysburg, said, 'This world will little note nor long remember what we say here, but it can never forget what they did here.' Let this be the challenge that the moving finger writes upon the wall of every room and hall in this place. Let it be the test of all your future. Let it remind you that religion has ever lost its vital force whenever its pronouncement became more important than its practices. Know that this is an ever-present temptation in every age. Remember that the rallying-cry of one generation becomes the shibboleth, the password, of the next.

"You have performed a religious act in the creation of this building. That act will be more creative in your lives than anything you or others may say about it now or in the time to come. It is done. Put it behind you. Get you on to the building of the practice of religion in the things *done* here, in the quality of relationships *achieved* here, rather than in what is only said here.

"Preach not that this is a free church, unless you can practice freedom within its walls; decry not the evils of a faraway segregation, so long as the 'foreigner, the 'heathen', the 'unwashed' comes not to your door; speak not of life, liberty and happiness for all men so long as you deal in restrictive covenants; pride not yourselves upon your dynamic faith, so long as it insists that its only teachers, preceptors, and saints are men of a hundred or two thousand years ago; speak not of honesty to your children in these halls unless you are willing to listen and heed your own words, applying to every relationship of life; teach not your children to repeat the wisdom of all times except as you strive to practice it here in every respect."

The Children's Dedication was held on Saturday, September 29.

Sunday, September 30, was open house with conducted tours of the building and a buffet supper. The Denominational Dedication Service was held in the church auditorium at eight o'clock. The sermon was preached by Dr. Clinton Lee Scott, Superintendent of the Massachusetts Universalist Convention. The Dedication Prayer was offered by the Rev. Frank Smith, Executive Secretary and Regional Director of the Southern New England Unitarian Council.

— A. E. D.

A.U.W.

(Continued from page 259)

are still in force. The income from this Fund cannot be diverted for any other purpose, and any unused amount is carried over from year to year. Due to a larger balance than usual, the scholarships for the year only were increased to $200.00.

At the present time, the Massachusetts Association of Universalist Women is able to grant nine scholarships. The girls receiving them are attending Jackson College, The Boston School of Occupational Therapy, and the Tufts School of Religion. All of these schools are affiliated with Tufts University.

Universalist women are encouraged to make known to the young women in their churches this Scholarship Fund. Applications which are received *early* in the spring can be acted on before the summer.

—Mrs. Gaston Carrier, *Chairman*

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A CENTURY OF SERVICE IN WHITE MEMORIAL UNIVERSALIST CHURCH

Members and friends of the White Memorial Universalist Church, Concord, N. H., celebrated one hundred years of service through liberal religion in their present building Saturday and Sunday, September 29 and 30.

Mr. Atlee Zellers presided at the centennial banquet, Saturday evening.

The Hon. Howe Anderson, Mayor of Concord, Chairman of the Standing Committee of the Church and Treasurer of The Universalist Church of America, presented greetings to members and guests. Wives of former ministers present, presented by Mr. Zellers, were Mrs. Roger F. Etz, Mrs. Wayne Haskell, and Mrs. Philip R. Giles. Greetings were read from Dr. and Mrs. Harold H. Niles, Watertown, N. Y. Dr. Niles was for many years minister of the White Memorial Church. Mrs. Etz and Mrs. Haskell spoke briefly, recalling happy memories of personalities of the parish in the years when their husbands were resident ministers.

Mr. Alan F. Sawyer, President of The Universalist Church of America, brought the greetings and good wishes of the larger fellowship to Concord Universalists. Dr. Emerson Hugh Lalone, editor of *The Universalist Leader,* spoke briefly as did also the Rev. Philip R. Giles.

The Rev. Wallace Grant Fiske, minister of the Universalist Church of Hartford, Connecticut, was the speaker of the evening. In clear-cut, dramatic and concrete terms and after congratulating his fellow Universalists on an honorable history of a century of service, Mr. Fiske challenged his listeners to meet the opportunities and the imperatives for liberal Christian service in the here and now.

Yes, the local minister, Dr. Gustav H. Ulrich, did speak. He spoke briefly and he spoke well. In this connection, however, the most important thing to record, as well as the most pleasant, was the obvious and very great affection and respect of the Concord folk for their present minister and his wife.

In connection with the celebration, a most interesting collection of historical material relating to the church was on display in the parlors. Among other interesting and valuable items was a document containing the complet specifications of the present churc building. A most appropriate souven of the occasion was the beautifully d signed and well-illustrated historic booklet, the text of which was writte by Mr. Atlee Zellers. The history tel the story of Nathaniel White and h wife Armenia, leading founders fo whom the church is named. Nathanie White was, in his day, one of the city' most prominent abolitionists. Wher during the first four years of th church's history, the minister, the Rev J. H. Moore, preached on the evils o slavery, a controversy arose within th parish and some members left. Mr White offered to buy the pews of an members leaving, saying, "If the prin ciple of freedom is driving people ou of the church, I will be responsible fo every dollar they pay." Notable, also in the history of this old Universalis parish is the fact that both Mr. an Mrs. White, together with some o their fellow Universalists, were coura geous and persistent advocates of suf frage and equal rights for women.

The formal celebration of the cen tennial took place at the regular service of worship on Sunday morning. The anniversary sermon was preached by the minister, the Rev. Gustav H. Ulrich. The Rev. Philip R. Giles, former minister of the church, and present director of Ministry and Church Extension of The Universalist Church of America, shared the pulpit with Dr Ulrich and also spoke.

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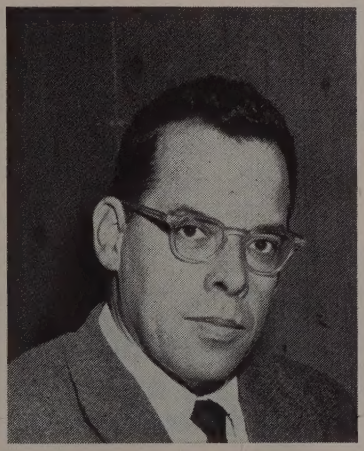

The Rev. Carl J. Westman has resigned his position as minister of the Bridgeport, Connecticut, Universalist Church to accept an appointment as field worker for the Universalist Church of Ohio and minister for religious education in the First Universalist Church of Akron, Ohio. Mr. Westman took up the duties of his new post November 1, 1956.

Carl J. Westman was graduated from the College of Letters and Sciences of St. Lawrence University and awarded the degree of Bachelor of Arts in 1950. The following year, he received the degree of Bachelor of Divinity from the Theological School of St. Lawrence. He has also done graduate work at Teachers' College, Columbia University.

From 1950 through 1953, Mr. Westman served as minister of the Independent Christian Church, Gloucester, Massachusetts, the mother church of American Universalism. During his pastorate in Bridgeport, Mr. Westman organized a building program for that parish. A site for the new church was secured and a good beginning made on fund raising.

Mr. and Mrs. Westman have four children, Marjorie, 18, John, 15, Janet, 8, and William, 2. The Westmans go to their new post with the warm good wishes of a host of New England friends.

The fellow who wakes up and finds himself a success hasn't been asleep.
—WILSON MIZNER

VISITING SOUTHERN CALIFORNIA?

Don't fail to attend beautiful Throop Memorial Universalist Church, 300 South Los Robles Avenue, Pasadena. Sunday mornings: Youth Fellowship at 10:30; Church School at 10:45; Worship at 11. Miriam A. Gorton, Director of Religious Education, Dr. Harmon M. Gehr, Minister.

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NOTICES

RHODE ISLAND FELLOWSHIP

Voted to grant full fellowship to the Rev. Arthur G. Seabury, an ordained Baptist clergyman, who has served a probationary period as of September 18, 1956.

— HENRY H. SCHOOLEY, *Secretary*

MASSACHUSETTS FELLOWSHIP COMMITTEE

Rev. Helene Ulrich transferred to the Central Fellowship Committee.

Letter of License to Preach of Mr. Alan Seaburg renewed for one year as of Sept. 14, 1956.

Lay License for three years granted to Mr. Donald Deane, as of Sept. 19, 1956.

Dismissed from Fellowship, at his own request, Rev. A. Lynn Booth.

—RAYMOND M. SCOTT, *Secretary*

MASSACHUSETTS FELLOWSHIP COMMITTEE

Notice is hereby given that the Committee of Fellowship of the Massachusetts Universalist Convention will convene at 16 Beacon Street, Boston, Massachusetts, on the 28th day of November, 1956 at 3:00 P.M., for the examination of Alan F. Sawyer, Jr., "as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church."

— RAYMOND M. SCOTT, *Secretary*
Dated, October 1, 1956

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